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NEVVES From Bohemia.

An Apologie

Made by the States of the Kingdome of Bohemia, ſhewing the Reaſons why thoſe of the Reformed Religion were moued to take Armes, for the defence of the King and themſelues, *eſpecially againſt the dangerous Sect of Ieſuites.*

WITH

A plaine Declaration, that thoſe who belong vnto the Monaſteries and Eccleſiaſticall Iuriſdiction (according vnto his Maieſties Letters, and Agreements made betweene the States of the Reformed Religion and the Papiſts) haue good right, as being Subiects of the Imperiall Maieſtie, to *the peaceable exerciſe of their Diuine Seruice, and building of Churches.*

Tranſlated out of Dutch into Latine, and *thence into Engliſh, by* Will. Philip.

LONDON,
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Newes from Bohemia.

AN APOLOGIE MADE BY THE STATES of Bohemia, in their Defence *against the Ieſuites.*

WE the Barons, Knights,&c.of Prage, Ruttenbergh, Cutna, and other Cities of the famous Kingdome of Bohemia, that receiue the holy Sacrament of the Supper of our Lord and Sauiour Ieſus Chriſt, vnder both kinds, and with one minde and conſent hold, and acknowledge the Bohemian Confeſſion; Now at this preſent aſſembled in the Caſtle of Prage, both in our owne names, and alſo in the names of thoſe that are abſent, ſend greeting, or make knowne vnto all men:

That whereas, after many iniuries and calamities practiſed and done, in former yeeres, by the

meanes and procurements of certaine malicious and turbulent persons, not onely Secular, but also in title Spirituall (as they would pretend) specially that pernicious and most dangerous Sect of Iesuites, in the Kingdome of Bohemia (whose whole practises, actions, and counsels, tend onely and specially, by crafty and subtill meanes, not onely to bring our Kings soueraigne Maiestie, but also the States, and all the common people of the said Kingdome, that receiue the holy Sacrament of the precious Body and Bloud of our Lord and Sauiour Iesus Christ (*sub vtraque*) vnder both kindes, into the yoke and subiection of forraine power, that is, of the Church of Rome) not onely by the Estates, but also by all others the Inhabitants of the said Kingdome, as well in Ciuill as Ecclesiasticall causes, sustained and endured. In the yeares of our Lord 1609. and 1610. all contentions and controuersies were fully pacifyed and ended; and to that end, by the Letters Patents of *Rodulphus*, the late Emperours Maiestie of famous Memory, as also by consent of both parts, that receiue the Sacrament as well *sub vna*, as *sub vtraque*: that is, vnder one, and vnder both kinds, at a generall Assembly or Parliament, then made and holden, it was firmely agreed vpon, and generally confirmed and consented vnto: that neither part should from thence-forth trouble, grieue or molest one the other; but that as well they that receiued *sub vna*, and those that communicated *sub altra*, according to the Vnion made and confirmed betweene them, should from thence-forth, peaceably and quietly, at all times, and in all places, without

without interruption either of Spirituall or Temporall Authority, freely ſerue God; as by the ſaid Letters Patents, Contract, and publique Aſſembly of Parliament holden, more at large appeareth. The which alſo his Imperiall Maieſtie, our Soueraigne King, of his great and Princely clemencie, at his entry into the raigne of this his Kingdome, according to the manner and ancient cuſtome of the Land, not onely generally, but ſpecially ratified and confirmed.

Neuertheleſſe, the aforeſaid common enemies, as well of the King, and this Kingdome, as of all peace and quietneſſe, haue ſpared no meanes, paines, nor labour, to deuiſe and practiſe, not onely, how, and which way, they might procure the breach and annihilating of the ſaid moſt deſired and confirmed Peace; but alſo to effect their euill, wicked, and pernicious purpoſes and intents, ſecretly practiſed againſt this Kingdome, and the Inhabitants thereof: And to that end, (when the ſaid Peace and Vnion was fully ratified and confirmed) reiecting all other points, not onely refuſed to agree vnto the ſaid Letters Patents, and Peace made; but alſo vtterly denyed to ſubſcribe vnto the *Amneſtia*, (whereby we, by the late Emperours *Rodulphus*, of famous memory, conſent, were fully and wholly reconciled together, and all reuenge and euill will to ſurceaſe and be ended) but rather ſought by all the meanes they could practiſe and deuiſe, wholly and altogether to diſſolue and exterminate the ſame; and to many men daily ſhewed their wicked and malicious intent: whereas before they were not onely ſecret,

but in many cauſes and actions, open enemies vnto this their natiue Country, going about to bereaue and take from our preſent Lord and ſoueraigne King, the aſſignation of this Kingdome, and to tranſ-fer the ſame vnto another: But when they could not effect the ſame, and their hopes therein were altogether fruſtrated (for that, by Gods mercy, in his time appointed, all things by the commandement of the Emperours Maieſtie, our ſoueraigne Lord and King, were fully confirmed) they proceeded ſo far, through the procurement of the Ieſuites, and others their adherents; againe by many ſlanderous reports, and cenſures, both by word of mouth, and writing, to publiſh and proclaime all thoſe in this Kingdome that receiue the Communion vnder both Kindes, to be notorious Heretikes: with whom, according to a maxime of their Papiſticall doctrine, they are not bound (as they teach) to keep or hold any faith or promiſe: giuing alſo diuers other new-fayned, and infamous names, both vnto vs, and the doctrine of the Goſpell, to the great contempt of our Religion of receiuing vnder both kindes; and not onely that, but alſo in their ſcandalous writings affirme, all thoſe that vſe the ſame Religion, as alſo, all that are not conformable to the Romiſh Religion, to bee worthy of, and to haue deſerued all kinde of Infamie and puniſhment; animating the Secular Magiſtrate with fire and ſword, to perſecute all thoſe that profeſſe the receiuing of the Communion vnder both kindes.

And the better to deceiue the ſimpler ſort of people, and to ſet diuiſion and enemity betweene thoſe

of

of the reformed Religion: the ſaid enemies of this Kingdome, and the common peace thereof, ſought to ſet thoſe whom we, by the Kings Maieſties Letters Patents, and his Graces ſpeciall Conſent, had made Protectors and Super-intendents of our Religion, at variance: by that meanes not onely vtterly to with-draw them from their functions, but alſo wholly to ſubuert and ouerthrow our Religion. For in open Aſſemblies, when by meanes of their wicked and ſecret conſpiracies, they had ſowed contention and hatred among thoſe of our Religion: when the ſaid Vnion for Religion on our parts was made, and his Maieſties Letters Patents in Parliament rehearſed, as alſo a generall confirmation of all our immunities, and priuiledges of this Kingdome, confirmed by his ſacred Maieſtie our King now raigning, were in *ſpecie* related; (purpoſely to further their wicked and malicious intents:) they were by them diuerſly and contrarily interpreted. Sometime with great promiſes, and then againe with threatnings of incurring the Emperours Maieſties indignation, they ſought to diſſwade and terrifie the ſaid Super-intendents from perſeuering in the protection by them vndertaken: and by that meanes made ſuch as in their profeſſion of Religion were not well grounded and confirmed, to doubt and to wauer; bringing others, by promiſes and hopes of dignities, to yeeld to them, by fearing and doubting to be wholly diſgraced and reiected of men, as alſo not to loſe the benefite of earthly preferment; and ſo, ere they were aware, forſaking the Truth once by them acknowledged and receiued,

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fell from the ſame, to ioyne with them in their erronious doctrine.

Then proceeding further, hauing gotten and obtained higher Offices and Dignities, not onely by Princely authority, and vertue of their Offices, but alſo by the Emperours Maieſties Regents, they found meanes to diſplace and thruſt diuers old and well-deſeruing perſons of the Kingdome out of their Offices, and in the ſame to put other Captaines and adherents of their owne Religion, and by them troubled and moleſted the people for Religion: cauſing them, vnder pretence of temporall offences, to be puniſhed and tormented. And ſuch Miniſters as, by authority from his Maieſtie, were permitted to preach the Reformed Religion, in diuers Villages, they likewiſe diſplaced, and put others therein of the contrary Religion. And in the Townes of Prague, they alſo tooke ſuch order, that thoſe of the Papiſticall Religion obtained the chiefeſt Offices, who by ſubtill practiſes and threatnings, found meanes by their importunities, to deale in ſuch ſort with diuers Officers, and Counſellers of the reformed Religion, that they were conſtrained to do whatſoeuer they deſired and commanded.

Foraſmuch therefore, as that it toucheth vs the Burghemaſters and Councell, both of the old, new, and leſſer Townes of Prague, which are of the Bohemian Profeſſion, and communicate vnder both kinds: That whereas we and our Predeceſſours, as alſo the reſt of the Cities profeſſing the Religion, by a full conſent and agreement made by them and vs, vnder our hands and Seales, at a pub-

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lique Meeting, when any thing was to bee done and handled touching the Letters Patents, and the liberty of Religion, the principalleſt perſons of the ſaid Townes and Religion, as alſo of all other Townes of the ſame Profeſsion, bound themſelues faithfully to aide and aſsiſt one the other therein, vpon paine of incurring perpetuall ſhame and infamie: As alſo, that by the tenor of the ſaid Letters Patents and Meetings, we were ſtrictly bound, when or at what time ſoeuer, the Protectors of our Religion, and of the Vniuerſitie of Prage, (hauing any thing concerning the ſaid Letters Patents, and our Religion to be determined and deliberated vpon) together with themſelues ſummoned, the Lords of his Maieſties Councell, and the Iudges of both the Lawes to determine the ſame, there ſhould ſixe perſons out of each Towne of Prage, as alſo out of euery other Towne of our Religion, bee called to thoſe Meetings: Which we did not ſo well know, and that becauſe at thoſe Meetings, Offices in Townes and Cities of this Realme were oftentimes innouated and changed; as alſo, that by thoſe of the contrary Religion, that ſate and were mingled amongſt vs, and by other meanes, we and our Protectors were much hindred in our proceedings; whē before the Emperours Maieſties departure from hence, expreſſe Commiſsion was giuen vnto the Emperours Officers, all Papiſts, throughout the Townes of Prage, that they, contrary to all ancient cuſtome, ſhould take vpon them to enquire of the foundations of the Reformed Churches, as alſo to deale and meddle with the reuenewes thereof, and

that without them and their consents, we neither could nor should determine vpon, nor dispose of any cause concerning our Religion in any of our Dioces, as before wee had done : All which tend to the annihilating of his Maiesties libertie granted vnto vs by his Letters Patents, and of the Vnion (wherein, among other things, is contained and set downe, that as much as concerning those of the Religion, as also their Churches, that the Emperours Maiestie should not trouble himselfe therewith, but that they of the Religion themselues, without the Emperour, should end and determine the same) and were thereunto perswaded by them, that for because the said Protectors, hauing twice by their Letters summoned them to meet, we (contrary to ancient custome) sent no man of our Religion thereunto : but with them of the contrarie Sect, did consult of things concerning our Religion (which they should not doe) and further wrote vnto the Emperours Maiestie, our Soueraigne King, that wee sent no such vnto the Councell to deale or speake for vs, and that so we agreed and consented vnto their said proceedings. Adding further, that all of vs, with one full and free consent, had agreed not to haue any other Protector of our Cause and Religion, but onely the Emperours sacred Maiestie : whereby what iniury might thereby hereafter be done vnto vs, and in the meane time, to all those of our Religion, all men of equall and sound iudgement may well see.

Wherefore, perceiuing our selues to bee deceiued, and in an error; and further, that it was told

vs,

vs, that as touching the ſupreme defence and protection of our Religion in this Realme, in our Preface of the Bohemian Confeſſion, which is printed, this is therein openly comprehended and ſet down; That all the three Eſtates of the reformed Religion, and their Protectors and Conſiſtories, would haue no other Defender nor Protector (next vnder God) but onely the Emperours Maieſty, our moſt gracious and Soueraigne King, and thoſe to whom by the conſent and certaine knowledge of his ſacred Imperiall Maieſty, ſhould by all the three Eſtates of the reformed Religion, be choſen to haue the ouerſight and care of their ſaid Conſiſtories.

For theſe, and many other iuſt and reaſonable cauſes, wee the ſaid ſuperiour States, haue at this preſent aſſembled together in the Caſtle of Prage, both for, and in our names, and for thoſe of all the three Eſtates of our religion (which haue not refuſed, nor gone backe from the protection, which for our religion is appointed, nor by no meanes will be drawne from it) by writing to make our reaſonable excuſe in this caſe, vnto his Imperiall Maieſtie, and therein haue ſo much preuailed, that they once againe haue all faithfully proteſted to ioyne with vs in the ſame; & We for our parts haue vndertaken both preſently, & promiſe in time to come, to maintain and vphold with all our power and might, euen to the laſt gaſpe, all whatſoeuer belongeth, appertaineth vnto, or concerneth the Emperors Letters Patents, and the Contents thereof, for our defence, (ſo they bee in ſuch ſort ioyned, as that the one cannot ſubſiſt without the other) and be done with his Imperiall Ma-

ieſties conſent. But that we the ſaid three Eſtates of the reformed Religion may the better charge theſe publike enemies of the King, their Country, and the peace thereof, and make it apparant what they haue further practiſed, it is, that contrary to the lawfull proceeding in the Aſſemblies of the State of the Land to be holden, they haue made and ordained themſelues as partiall Iudges of his Maieſties ſaid Letters Patents, Aſſemblies and Vnion: And perceiuing that his ſacred Imperiall Maieſty, our King & ſoueraigne Lord, is otherwiſe employed in diuers waighty affaires and buſineſſe concerning the eſtate of Chriſtendome in generall, and thereby is not able to remember and thinke vpon all the immunities and priuiledges, contracts, compacts, and grants concerning the Realme; that they might ſet his Maieſty at diſcord with the ſayd three Eſtates of the reformed religion, and to mooue him to grant ſuch commiſſion to them, (which without doubt is contrary to the ſaid Letters Patents,) they haue giuen out by writing to his Maieſty, that in the ſaide Letters Patents, & contract of Vnion, it is not contained, that ſuch ſubiects as are belonging vnto Cloyſters, ſhould haue any right or authority to build themſelues Churches; whereas that is not referred to their owne iudgements, but as it is ſaid before, is committed to both parts, that is, that if any queſtion ſhould riſe thereof, lawfull iudgement and determination ſhould be made and giuen therein by an equall number of perſons of both religions therevnto purpoſely appointed.

This notwithſtanding, letting paſſe that manner of proceeding, at their pleaſures they procured a Com-

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miſſion from his Maieſty, vnto the Towne of Bruna, to command them to ſurceaſe from proceeding to build their Churches begun. Which they of Bruna certifying to the Protectors and Superintendents of our Religion, by vs made and appointed thereunto, and therein ſought to be holpen, deſiring & requeſting, that they might therein bee ayded and protected by vertue of his Maieſties Letters Patents, and the Vnity made at the Aſſembly of the three Eſtates of the Realme, in the Parliament to that end holden: The Protectors for their parts, vpon good deliberation and aduice by them taken, thought it conuenient to call the principall Officers, Iudges, the Kings Maieſties Councell of both lawes concerning the reformed Religion, and withall, ſixe perſons of reſort and Towne (according to the Act of Parliament, and their inſtruction therein) to aſſemble and meete together in Prague, where beeing met, vpon good deliberation they found, that not onely thoſe of Bruna, but alſo all others that are ſubiect vnto the Spiritualty within the Realme of Bohemia, (not onely by the Articles which are in this our Apology ſet downe in Print, but alſo for other reaſons & cauſes which here for breuity ſake are omitted) are participants of, and ought to enioy the Benefits, Graces, and Priuiledges, which belong, and are giuen by the Emperors Maieſties Letters Patents vnto thoſe of the reformed Religion: The ſaid Letters Patents among other things ſpecifying (that contrary to the ſame, and our ſecurities, no Commiſſion or Prohibition, which in any ſort might hinder, or let our proceedings, eyther from his Imperiall Maieſty, and his Heyres or Succeſſors, Kings of Bohe-

mia, nor by any other whatſoeuer: And that if any ſuch ſhould bee giuen forth or permitted, the ſame ſhould be of no force nor validity in any ſuch caſe, what pretence or allegation ſoeuer ſhould therin to the contrary bee made, ſet downe, or pretended.)

Whereupon, when we the ſayd three Eſtates and Protectors, vpon good deliberation and aduice, had made and giuen this anſwer vnto the inhabitants of Bruna, the Hill townes, and Cloyſters graues which are vnder the Archbiſhops of Prage, that they ſhuld proceed to the building vp of their Churches, and in the ſame for the honour of God, vſe their accuſtomed manner of preaching, &c. (alwaies with this condition, that otherwiſe they ſhould in all things behaue themſelues peaceably, honeſtly, and ciuilly, and not to ſtirre, moue, nor giue occaſion vnto any one of the contrary Religion, much leſſe to the Lord Abbot, or the Archbiſhops, as being their Superiours, of the leaſt cauſe of offence or motion to anger whatſoeuer, either by word or deed, (as knowing well that the ſame is ſpecially, and expreſly forbidden) but to the contrary, that they ſhould behaue themſelues towards them in all reaſonable obedience concerning worldly and politike matters, as true ſubiects ought to doe.) All we of the three Eſtates of the reformed Religion, at the Aſſembly holden in the Caſtle of Prage, *Anno* 1615. by common conſent of the Protectors, and vnder our hands in a generall and free Court, did approue, ratifie, and confirm it, and alſo at that Aſſembly made it known vnto the Emperors Maieſty, as to our King and Soueraigne

ueraign Lord: as alſo diuers and ſundry old wrongs, oppreſſions, and iniuries which were not only done and committed in the places aforeſaid touching the Vnion, but alſo to the preiudice of his Maieſties authority Royall, vnto the common people, contrary to the expreſſe meaning of his Maieſties Letters Patents, hoping to procure ſome releefe and redreſſe therein, before our ſaid Aſſembly ſhould breake vp.

The ſaid common enemies of the King, the Country, and the Peace thereof, continuing in their accuſtomed ſecret practices & deuices, and perſwading themſelues that they could worke the Emperors Maieſty as they liſt, they found the meanes that our three Eſtates could in no manner get any anſwer from his Maieſty therein, before their Aſſembly brake vp.

And further, beſides that, certaine perſons by their meanes, at common and ordinary Aſſemblies, Courts, & expeditions vſed all manner of hard proceedings and courſes againſt thoſe of the Religion: at the laſt, they proceeded ſo far, that they brought vpon our three Eſtates of the Religion, beeing the Emperors Maieſties true and faithfull Subiects, (beſides the former ouer-heauy burthens layd vpon vs & our poore ſubiects) for the ſpace of fiue yeares, being moſt great and intolerable taxations & contributions (towards the paying of his Maieſties debts) which we willingly granted vnto, in hope that the ſame would at length bee a meanes of vnburthening vs of our wrongs. This notwithſtanding, after our Aſſembly was broken vp, (by the ſollicitation of diuers of the Countries enemies) there could no anſwere

ſwere from his Maieſty be giuen vnto vs, and much leſſe any helpe or remedy was to be had therein, but to the contrary, we were rather daily more & more wronged and oppreſſed, till at the laſt, when his Imperiall Maieſty was ready to depart out of the Kingdome, and going forward on his iourney, lay at the Caſtle of Brandis, (by their procurement) he called one of the Protectors vnto him, Lord *Henry Matthias*, Earle of Thurin, at that time Burgraue of Carliſtein, &c. and in the preſence of two perſons ſaid to him, That hee did not acknowledge nor vnderſtand the three Eſtates of the reformed Religions petition concerning their grieuances, to be true as they alleadged, and that he had reſigned his authority concerning the protection of their cauſe vnto the Archbiſhop of Prague, and that he would be no more troubled therewith. And when the ſaid Earle of Thurin humbly beſought his Imperiall Maieſty that he would be pleaſed not to commit the charge of deliuering that meſſage vnto him, foraſmuch as it concerned all the three Eſtates of the reformed Religion in generall, deſiring his Maieſty that it might pleaſe him to giue order to the Lord Chancellor then being, to put the ſame in writing, and deliuer it vnto him, & he would not faile to beare it vnto them to whom it appertained to deliberate further vpon it: which although his Maieſty granted, and gaue Commiſſion to the ſaid Lord Chancellor to doe it, yet could not the ſaid written reſolution from his Maieſty be gotten nor procured from the Chancellour, notwithſtanding it had beene often required and ſought for at his hands. And beſides this, the

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Arch-biſhop of Prage, commanded the new Church at Cloyſtergraue (the building whereof coſt a great ſumme of money, and whereunto ſome of the Electors, Princes of Germany, and other Noble-men, had liberally contributed) in contempt of the Goſpell to be defaced, throwne downe, vtterly ſpoiled, and laid euen with the ground: And likewiſe commanded thoſe of Bruna (contrary to the Vnion) to deliuer their Church vnto the Abbot, and not to vſe it, and to leaue the keyes thereof in the Chancerie of Bohemia: which becauſe they denyed to doe, and deſired that they might ſtill haue the vſe thereof, diuers of the principalleſt perſons among them were cited to appeare in the Caſtle of Prage, and there with great weeping, crying, and clamour, made by their wiues and children, were held priſoners.

This being done, in ſuch manner as you haue heard, and among many other things, diuers and ſundry grieuances and oppreſſions in ſeuerall places ſtill were committed and done, and from the ſaid places certified vnto the Protectors, who by the common people were blamed and taxed, and charged not to haue done their beſt endeuours to let and withſtand them: Wee the chiefe Officers, the Kings Maieſties Councell, and Iudges of both Lawes; as alſo ſixe perſons out of euery Iuriſdiction of the Religion aſſembled together in Prage at a certaine day thereunto appointed: where being met, we with them, deliberately conſidering vpon the matter, deſiring to proceed peaceably and quietly therein, did nothing elſe in that Aſſembly, but one-

ly agreed, that by ſubmiſſiue Supplications, one directed to the Regent, the other to his ſacred Maieſtie, which we ſent vnto Viana, we would humbly craue that his Maieſtie would bee pleaſed to ſtay thoſe violent proceedings, and withall to cauſe thoſe Citizens of Bruna, that were detained priſoners, to be forthwith releaſed: And to that end alſo we by writing deſired the States of the Marquiſdome of Morauia, the Princes and States of vpper and nether Siletia, and the States of the Marquiſdome of higher and lower Luſuitz, being Prouinces incorporated vnto this Kingdome, that in ſubmiſſiue manner they would vouchſafe to petition vnto his ſacred Maieſtie for vs. Which done, we preſently agreed with the Protectors to meet together another day, in the Emperor *Charles* the fourth his Colledge, the Munday after Rogation Sunday laſt paſt, about the ſame matter, if in the meane time we receiued no anſwer from his Maieſtie of our petition. But vpon the ſaid day, when we met againe, according to our determination, we vnderſtood, that in all that time there was no anſwer, touching the ſame, comne from his Maieſty, and alſo that our troubles and oppreſſions were not ſtayed, nor diminiſhed: but to the contrary, by the meanes, procurements, and malice of our enemies, that his Maieſtie had written a ſharper letter vnto the Regent, therein not onely blaming the Protectors, but alſo all vs of the three Eſtates of the Reformed Religion, willing him to certifie the ſame vnto the Protectors; the Contents thereof being as followeth.

1 Firſt, that his ſacred Maieſty the Emperour vnderſtood,

vnderstood, and esteemed, that the same our meeting and Assembly, was wholly done and called, against the supreme Authority of his Imperiall and Kingly person.

2 That both the demolishing of the Church in the Citie of Cloystergraue, and the punishing of the disobedient Citizens of the Towne of Bruna, belonging to the Cloyster, were both done by his Maiesties owne permission and commandement.

3 That we had proceeded further in those cases, then his Maiesties Letters Patents permitted, or authorized to the States of either of the two Religions.

4 And lastly, that wee had vsed and retained Strangers in matters vnlawfull, and that we maintained and defended their open disobedience and mutinies against his Imperiall Maiestie, and sought to support them therein, which his Maiestie did little expect at the hands of some of those that were the Authors of those proceedings.

Adding further (that seeing we abused his Maiesties gracious fauour and clemencie, and sought to proceed further in those matters then wee ought) his Maiestie would not faile to looke better into, and to enquire more thereof; and therein to do iustice, and to punish euery one of the Offenders in that manner, according to their deserts: Prohibiting the Defenders in the meane time, vntill his Maiesties returne into that Kingdome; or vpon further order therein by him to be taken, not to summon such meetings any more: Withall, willing the Lord Regent, to certifie and to warne the Townes-men

and Inhabitants, by any meanes, not to appeare vpon any ſuch Summons, nor to ioyne with vs, as in the ſaid Letters more at large appeareth.

Which Letter, Wee, the ſaid States, little ſuſpected or expected; much leſſe, that by the meanes and crafty inſtigation of our ſaid Enemies, in ſtead of obtaining our requeſt, wee ſhould (without hearing) by his Maieſtie, be iudged faulty, and forthwith condemned as guilty; as if the matter or cauſe were true indeed, as they vpon bad and falſe information had, by their Writings, informed his Maieſtie; perſwading themſelues that if his Maieſtie (maliciouſly and craftily informed) in his Letters did auouch, and charge vs, that Wee againſt the Prerogatiue of his ſacred Imperiall Perſon, and Kingly Authoritie, had ſummoned and called Aſſemblies of the Religion together, and that wee maintained forraine Subiects in things vniuſt, againſt his ſacred Maieſtie, and likewiſe vpheld and protected them in their manifeſt preſumptions and conſpiracies, againſt his Imperiall Dignity, and ſtrengthened them therein: which things, in the Lawes and Statutes of this Kingdome, are expreſly (vpon capitall paine and grieuous puniſhment) prohibited and forbidden.

Which although we had not done, and were afterward by ſome of our enemies themſelues cleered thereof, before his Imperiall Maieſtie; neuertheleſſe (being animated thereby, and hauing the Emperours ſaid Letters in their hands, which they cauſed to be publiſhed and read among themſelues, in contempt of Vs, and our Religion) they ſufficiently

ſhewed

ſhewed how ready they were, as ſoone as any of vs ſhould, by courſe of Law be called in queſtion, for any ſuch cauſe, before iudgement ſhould paſſe vpon vs (through malice in their hearts conceiued againſt vs) to verifie and confirme the ſame.

For it is moſt certaine, that it was done by themſelues in their ſecret Meetings, and that the Letter was penned by them in Prage, and ſent vnto his Imperiall Maieſtie to ſet his hand thereunto: Whereby it is euident, that if wee were to be iudged by them, that to their owne ſhame and confuſion, they could alledge no other thing then this againſt vs. But when as hitherto they cannot, neither dare openly aſſault or ſet vpon vs, yet vnder pretence of Right and Iuſtice, they ſeeke to bring vs (that are honeſt men and his Maieſties true and faithfull Subiects) to ſatisfie their pleaſures, into vtter ruine, and loſſe of goods, to the great ſorrow and griefe of our wiues, children, and friends, wholly to extinguiſh our Religion: And all, whatſoeuer we, by the Kings Maieſties Letters Patents, as alſo the Concord, Vnion, and Agreement publikely made for our Religion with thoſe of the contrary ſide in Court of Parliament, and acknowledged and confirmed to bee a Law and Statute of this Kingdome, wholly to annihilate and ouerthrow, and by that meanes to ſtop and bar the Protectors, and all of vs, (when any danger were likely to fall vpon vs) from daring to call and aſſemble vs together, to preuent the ſame: Then the which, what can be more dangerous and perillous vnto vs?

Which troubles, by them craftily brought vpon

vs, and their ſiniſter practices againſt vs, we ſeeking to eſchew and preuent, when by meanes of their crafty conſpiracies, wee could haue no anſwer from his ſacred Imperiall Maieſtie of our humble petitions; as alſo that his Maieſtie, by the ſtrange practices of them, and others their adherents, was ſo perſwaded, that he beleeued all whatſoeuer they falſely deuiſed and alledged: & would by no meane credit, nor heare vs ſpeake for our ſelues: Inſomuch as that the very name of the Reformed Religion, and Protectors thereof, was moſt odious in his Maieſties eares, which they themſelues lewdly were ſo bold euery where to boaſt and brag of.

Beſides this, as it is euidently knowne to all men, when they would call any honeſt man in queſtion, they vſed all the meanes they could (though it were againſt all right, reaſon, or orderly proceeding) to bring many men, by ſtrange deuices, into the danger of loſſe of life and goods; ſpecially, ſuch as were of the Reformed Religion: and by their iudgements and decrees, made black ſeeme white, and white blacke: the Kings faithfull and true Subiects, diſloyall; and his diſloyall ſubiects, iuſt and true; rayſing and aduancing euill and vnfit perſons to honourable Eſtates and Dignities; and diſgracing and defaming ſuch as were worthy of honour and deſert; cruelly handling, and ſtrangely dealing with, not onely their owne Subiects, but thoſe alſo of the Kingdome, as well vnder his Maieſties Dominion, as the Spiritualty, for matters of Religion; and againſt their wils, cruelly (contrary to the manifeſt decrees of the Vnion) forced and compelled them

to

to be of their Papisticall Religion: And by the Kings Iudges menaces and threatnings, brought diuers of the Cities to that point, that they were compelled, that they should no more vnder-write to be obedient at the Calling and Summons of those of the Reformed Religion, nor any more to assemble and meete together with them; and many other indirect courses. And being asked by vs, whether they themselues were the Authors and Deuisers of the Letter, and condemnation afore-said made against vs, they could not deny it.

For these causes aforesaid, wee haue proceeded against two of their League and Confederacie: the one called *William Slawatam* of Chulin, and Coschumberk; the other *Iawslaws Borzita*, of Martinitz, otherwise called *Smetsanckii*, as perturbers and violaters of the Lawes and common-peace of the Land: who, for that not respecting their Offices wherein they were placed, haue most shamefully and wickedly abused the same, to the great dishonour of his sacred Imperiall Maiestie, our soueraigne Kings authority, & the breach of the peace of this Realme, and haue put both of them together, with the Secretarie their Prouoker, & as it were bondslaue, who with them hath sowne and raised many factions and seditions in the Townes of Prage; hauing first found and proued them to be such persons as in truth they are, according to the old accustomed manner, out of their Offices and Dignities. Against whom certainely (because they are yet liuing) as also the goods and reuenewes of them, and of all others, that defend and excuse them; or that will taxe, assaile, or accuse

cuſe for the ſame: and likewiſe againſt as many others, the violaters of the ſaid Letters Patents, and Vnion, as we can by any meanes finde out (ſpecially againſt *Paul Michna*, a moſt wicked, peſtiferous man; a Traytor and violater of the Lawes and publike peace of the Land, who from baſe and meane Parentage, being aduanced to the Secretaries place of the Chancerie in Bohemia, in ſhort time waxt ſo proud, that he, together with our ſaid Enemies, did vſurpe and take vpon him the whole gouernement and adminiſtration in this Kingdom, ouer the States, and made himſelfe fellow with the principall Officers and Iudges of the Land: and deſpiſing or contemning them, boldly and raſhly thruſt himſelfe into matters which belonged not vnto him, and by deceits & craft wrought many miſchiefes in this Land, raiſed factions, troubles and contentions, and by all the meanes he could, laboured, & ſought to bereaue the States of the Reformed Religion of all their Priuiledges, and now is gone and abſenteth himſelfe out of the Country) whom we will condignely puniſh according to his and their deſerts. To the which end, for the good of his Imperiall Maieſtie, and this Kingdome, our natiue Country, and for the defence of our wiues & children, as alſo of the whole Realm, from al wrong and miſchiefe, we now at this preſent, aſſembled our ſelues in the Caſtle of Prage, which we haue not done of purpoſe in any ſort to oppoſe our ſelues againſt the authority Royall of his Imperiall Maieſtie, our moſt gracious King, and ſoueraigne Lord, or to wrong or hurt our louing friends and kinſmen of the contrary Religion (ſo they will liue

in peace) ſith it is manifeſtly knowne that hereby no other Secular or Eccleſiaſticall perſon is hurt or hindred, nor any tumult or ſedition made, but throughout all the Townes of Prage, as alſo throughout the whole Realme, Peace ſhall be obſerued and kept, vnleſſe it bee in ſuch cauſes as are before rehearſed, and not to be auoided, and wherin we neither ought, nor can poſſibly do leſſe then we haue done. Wherfore we hope, that his Imperiall Maieſty, our moſt gracious King and ſoueraigne Prince, will not otherwiſe interpret our meanings and actions, nor giue credit to our ſlanderous and malicious enemies: Neither do we think that our fellow-ſubiects and friends of the contrary Religion, for whatſoeuer wee ſhall iuſtly do, or haue done, againſt thoſe that are violaters and perturbers of the Letters Patents, Couenants, Conditions, Immunities, Peace, and common Vnity of this Realme, or that hereafter ſhall be done; and much leſſe any other, in their owne, or other mens names, either openly or ſecretly, will for that cauſe, declare or ſhew himſelfe to be our enemy: But rather hope, that euery man, well weighing, conſidering, and calling to minde the reaſons and cauſes aforeſaid, and the iuſt deſerts and merits of the ſaid perſons, as alſo that our meaning and intent is not, nor neuer was, in the leaſt manner, or in any ſort, to do any thing againſt the Emperours Maieſtie, our moſt gracious ſoueraigne Kings authority, or againſt the Romiſh Religion, and the Vnion betweene vs made; will not onely excuſe, but alſo take part with vs, and aide vs (in all things that concerne the preſeruation of the Priuiledges and Immunities of this

Realme, together with the concord and mutuall loue, peace, and amity thereof) againſt all thoſe that withſtand it. Therefore wee moſt humbly beſeech his Imperiall Maieſtie, our moſt gracious King and ſoueraigne Prince, that it would pleaſe him (if need ſhall require) to publiſh another, and more large Apologie, for our excuſe and iuſtification vnto the world.

Giuen in the Caſtle of Prage, in our common Aſſembly, vpon Friday, next after the Feaſt of the Aſcenſion of our Lord Ieſus Chriſt. *Ann.* 1618.

Reaſons whereby it is ſhewed and proued, that the people of Bohemia, that are Subiects to the Monaſteries and Clergie of the ſame Realme, in their reſorts, by the Letters Patents, and the Vnion, contracted and made betweene thoſe of the Reformed Religion, and the Papiſts, haue liberty to build themſelues Churches, and freely to exerciſe their Religion therein, without interruption.

1 FIRST, it is declared, and expreſly ſet down in his Maieſties Letters Patents, that all the vnited members of the Reformed Religion, *viz.* the Lords, and Knights, as alſo thoſe of Prage, Ruttenbergh, and other Townes, together with their Subiects; and, briefely, all thoſe that make profeſſion of, and acknowledge the Bohemian Confeſſion, no man excepted, ſhall and may freely and peaceably in all places, exerciſe their Chriſtian Religion of communicating vnder both kinds, according

cording to the ſaid Confeſſion, and the Vnity made, and ſhall be ſuffered quietly to profeſſe and confeſſe their faith and Religion without interruption.

2 That from the day of the date thereof, none of the ſuperiour free Eſtates, nor any of the Cities, Townes, nor Country people ſhall, neither by their Magiſtrates, nor any other perſon whatſoeuer, Spirituall or Temporall, be troubled for their ſaid Religion, neither by force or violence be conſtrained or compelled to exerciſe the contrary Religion by any meanes whatſoeuer.

3 Thirdly, that againſt the ſaid Priuiledge, no Counter-mand, nor any other prohibition which may in any ſort be, or procured, the leaſt impediment or alteration thereof, from his Imperiall Maieſtie, his Heires and Succeſſors, Kings of Bohemia, ſhall not be made nor granted: and if any ſuch thing ſhall happen, or be enterpriſed and taken in hand by any one, it ſhall be of no force nor vigour; neither ſhall there be any further purſuite thereof made in Law, or otherwiſe directly or indirectly whatſoeuer.

4 That his Imperiall Maieſtie certifieth and giueth all ſupreme Officers, both preſent and future, to vnderſtand, that it is his will and pleaſure, that the Barons, Knights, Townes of Prage, Ruttenbergh, and other places, together with all their Subiects; and namely, all thoſe that profeſſe the Reformed Religion, and acknowledge the Bohemian Confeſſion, by vertue of his Maieſties Letters Patents, ſhall be ſuffered and permitted by them, and euery of them, freely to enioy all the Articles, Clauſes, and Sentences therein ſet downe and declared, and no hin-

derance, let, nor interruption to be done vnto them for the ſame, by any man; but to the contrary, that they ſhall aide, helpe, & aſsiſt them therein to the vttermoſt of their powers: And if it ſhall happen that any Spirituall, or Temporall perſon ſhall doe any thing contrary to his ſaid Maieſties Letters, or to the end thereby to diſanull or interrupt the ſame, his ſaid Maieſtie ſhall and will, as alſo his Heires and Succeſſors, Kings of Bohemia, and the States of this Realme, euery one of them for their parts, proceed againſt euery ſuch perſons, as againſt perturbators of the common Peace and Tranquillity of the Law, and will defend and protect the ſaid States of the Reformed Religion, in all reſpects, as the Articles in the Statute of the Vnion concerning the peace of the Land, containe and import.

5. And in the Articles of Vnion between both the religions, for the better explaning of the Letters Patents, as alſo in the Exchequer or Office of the Rowls or Records of the Realme, in *Quaterno Emptionum argenteo, Anno* 1609. it is inſerted in theſe words, That in ſuch places or Cities vnder the Kings, Queenes, or the Emperors Maieſties regiment, thoſe of the reformed Religion, that haue not their owne particular Churches, places of burial, nor any places among thoſe of the contrary religion, by vertue of his Maieſties Letters Patents, ſhall haue power to make and prepare Churches, Hoſpitals, and Burying places for themſelues whenſoeuer they will.

6. In the coniunction of the States of the Religion in Bohemia, and the Papiſts, with the Princes and

States

States of the Dutchy of Sileſia, theſe words are inſerted. Whoſoeuer, vnleſſe it be the Emperors Maieſty himſelfe, (whether he be a Spirituall, or a Temporall perſon, of what dignity or condition ſoeuer, none excepted) eyther in his Imperiall Maieſties name, his owne, or any others whatſoeuer, ſhall goe about, or attempt to trouble or moleſt the Lords of the three Eſtates of the Crowne of Bohemia, or the Princes and States of Sileſia, or Sleſia, that are of the *Ausburge* Confeſſion, or any of the Subiects of the ſame profeſſion, whether they be vnder Spiritual or Temporall, Catholike or Euangelicall iuriſdiction in their Chriſtian religion, Churches, Scholes, or Conſiſtories, in any manner, or vnder any pretence whatſoeuer of right belonging before to the Catholike foundatiõs, Cloyſters, Churches, Scholes, Conſiſtories, Rents, In-comes, or Reuenues, and now at this preſent are vſed and enioyed by theſe of the reformed Religion in both countries, and ſtill remaine ſo, and would moleſt them for the ſame, it ſhall bee lawfull for all the ſayd States of the reformed Religion, to ioyne and ſtand faſt altogether, and to doe their vttermoſt endeuour to the laſt drop of bloud in their bodies, for the defence of the reformed Religion, Churches, Scholes & Conſiſtories, and their appurtenances, and to hold and keepe the ſame for their ſecurity: And that whenſoeuer they or any of their ſubiects or others of their profeſſion, that are vnder temporall or ſpiritual iuriſdiction, as aforeſaid, are troubled or vexed, or by any Magiſtrate aſſaulted or aſſailed violently, vnder, or by what meanes or pretence ſoeuer it be, as if they were ſeditious &

Rebels,or otherwiſe, (as the enemies of God and his Word are wont to doe, and daily practiſe the ſame, as we commonly ſee.) The ſaid three Eſtates of the reformed Religion in the Kingdome of Bohemia,vpon the firſt motion thereof made vnto them by the Princes & States of Sileſia, within one month then next after enſuing, ſhall leuie one thouſand horſemen, & two thouſand footmen; at the ſecond time, the like number; and at the third time,all the forces they can make and ſend them to ioyne with their forces in Sileſia, to aide and aſſiſt them: and the like ſhall be done by the Princes and States of Sileſia, in the Bohemians behalfe, if need require. Which their ſaid coniunction, action, and vnity, his Imperiall Maieſty ſhall fully & euidently confirm & allow.

7. In his Maieſties Letters Patents giuen & granted to thoſe of Sileſia, it is likewiſe expreſly ſignified and ſet downe, that all the Subiects of the Prouinces of Sileſia,whether they be vnder Spiritual or Temporall Princes, Commanders, or hereditary Princes of Dutchies, Cities, Townes and Villages, and other Magiſtrates,none excepted,ſhall be therein comprehended, in theſe words: That none of them,whether they liue vnder ſpirituall or temporall power & iuriſdiction,ſhall be compelled to vſe any other religion then that they profeſſe, neyther ſhall bee ſent away, or baniſhed from his dwelling place, nor put from his office or dignity for religion, or in any ſort vexed, moleſted or troubled for his conſcience.

Theſe Letters Patents granted to Sileſia, were after ours, and by vs and our meanes proceeded, neyther

ther were they largelier made to them, then to vs, nor vnto vs then to them; & yet we as the ſuperior members, cannot be of worſe or meaner condition: beſides this, the Articles in our Letters Patents, are generally & compendiouſly contained, but in the Sileſian Patent, more expreſly and particularly declared.

8. At the making of his Maieſties Letters Patents touching the Vnion, it was not otherwiſe meant nor intended, then that the Cloyſters are his Imperiall Maieſties princely goods and reuenues, and that he, as the ſuperior, hath ful power ouer them, as it is ſufficiently knowne vnto them that then were preſent at the time of the making of the contract.

9. That in the Kingdome of Bohemia, the Spiritualty haue no ſingular ſtate as thoſe of Morauia and other Prouinces haue, neyther haue any voyce in Parliament, but are diſtinguiſhed & ordered by the Emperors Maieſty among the other States, in all things concerning them.

10. That all Eccleſiaſticall goods be of the Archbiſhopricke, as alſo of all the reſt by ſuperior right, & are vnder the power and diſpoſition of the Kings of Bohemia, as the higheſt and ſupremeſt founders and Patrones thereof.

11. That the ſame Eccleſiaſticall goods by the Statutes of the Land, *D.* 40. belong to the Kings Exchequer or reuenew; wherefore, according to a Statute of the Realm, *Anno* 11. no Colledge nor Cloyſter, without the Kings cõſent, can alienate or change any thing belonging thereunto, and if they do pawn, ſell, change, or alienate any thing thereof, it ſhall be of no force, and that whoſoeuer doth take any thing

of

of them in that ſort, he ſhall reſtore the ſame againe freely vnto the King, or to any other to whom it ſhall pleaſe the King to appoint him to doe it.

12. That Spirituall men are feodaries and adminiſtrators of their temporal goods, only for their life-time, and ſo they ought to vnderſtand it; for that the Kings of Bohemia alwaies had right and power ouer their ſpirituall goods, to ſell the ſame vnto any of the inhabitants of the Land, without the conſent of the ſaid Spirituall perſons, and to alienate and make them hereditary, and to record them for ſuch in the Records of the Exchequer or Rowles: whereof many examples are extant in the reignes of *Ferdinando*, *Maximilian*, and *Rodulphus*, Emperours and Kings of Bohemia.

FINIS.